

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—*Paul.*

No. 2,055.—VOL. XL.

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SATURDAY, MAY 29, 1920.

[a Newspaper.]

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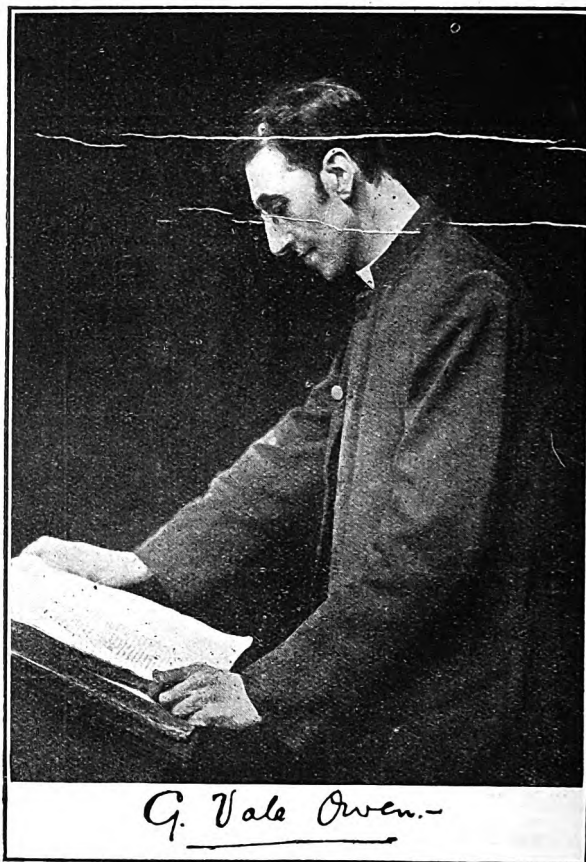
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## NOTES BY THE WAY.

The question comes up sometimes: Where are we of LIGHT on the question of Spiritualism? We reply that we are the exponents of an idea which we interpret to the best of our ability. We are not its defenders, because if it is true, it needs no defence, and if it is false it is not worth defending. But how do we know whether it is true or false? In the same way as we detect the truth or falsity of anything else. By experience. But is it wholly true? Nothing is entirely true or entirely false. Even the spurious bank note has to be engraved with real ink on real paper. It may travel about a long time without detection—if it is sufficiently like the real thing; but always in the end it is detected and its career of fraud ended. The bank note is a *fact* representing a great economic principle of exchange. That principle can by no possibility be a fraud or a sham. Even the bogus bank note as a *fact* attests the reality of the principle. Spiritualism, then, to us represents a principle, an idea, based on a Universal law which to us is as fixed as granite, as evident as the course of the planets. Spiritualism does not rest on facts. It is the facts which rest on Spiritualism and confirm its reality. That is our position at present. It is not necessarily final. We live by growing and by continual adaptation to changing conditions. Unless we go on seeing more and more of the truth we have found, then either *we* shall have failed, or, our truth having failed us, we shall know it is not a truth. In the meantime we can afford to remain tranquil, having no fear of either possibility.

\* \* \* \*

Mr. F. Taylor (Oldham), in the course of a letter dealing with a recent article in LIGHT from the pen of Mrs. Philip Ch. de Crespigny, writes:—

Emerson tells us that "there are no such men as we fable; no Jesus, nor Pericles, nor Cæsar, nor Angelo, nor Washington, such as we have made. We consecrate a great deal of nonsense because it was allowed by great men. Our exaggeration of all fine characters arises from the fact that we identify each in turn with the soul." . . . The perfection that only exists in God the Absolute we fling upon this or that fine character. It is exaggeration, idolatry, the worship of the symbol. Our progress towards God is through symbols. One after another they rise and serve us for a time, then fall. St. Paul said that the time would come when the Son would deliver up the Kingdom that the Father might be All-in-all. Emerson put the same truth more philosophically when he wrote that "the great and creative self, rooted in Absolute Nature, supplants all relative existence and ruins the kingdoms of mortal friendship and love." Everything rushes to unity. God will be All-in-

all. Saints or heroes are only great relatively . . . compared with the All-transcending, Absolute, Eternal God they vanish away.

We are always glad of the refreshment of Emerson's fine thought, although he does bring us rather breathlessly into contact with the Absolute. The sun remains our god of day, however, and is more to us than the other suns, vastly greater, of which Astronomy tells us, but on which we have no direct dependence. Their existence to us, therefore, has only a very relative importance.

\* \* \* \*

Turning over the pages of Mr. Stead's "Borderland" of 1894 (Volume I.) the other day, we lighted on a prophecy by Thomas the Rhymer which seems well worth reproducing. In it, we see, are predictions of the steam engine, the electric telegraph, photography, and other matters not so clear:—

When yoked clouds and snorting steed  
Devour the earth where'er it lead;  
When lands and lands are bridged together  
By flames as fast as bands of leather;  
When turns the sun mechanical  
To paint the glass or print the wall (?)  
Then will a mighty portent come  
To waste the earth and bid it climb,  
What time the moon shall fill her horn  
Beneath the lustful capricorn.  
Ere nineteen hundred year be rolled,  
Since came the God-child, prophet-knolled,  
Be heedful then, Omega's frown  
Shall haunt—saith Thomas of Ercildoune.

"To waste the earth and bid it climb" is a curiously significant line.

## AN APPEAL FROM THE PULPIT.

SPIRITUALISM AS ONE OF THE FOREMOST PROBLEMS OF THE DAY.

Preaching at the well known church of St. Jude on the Hill, Hampstead Garden Suburb, on Sunday, May 9th, the Rev. B. G. Bouchier alluded to Spiritualism as one of the great problems which was exercising the minds of men. They had among them, as their representative at the London Diocesan Conference, Dr. Ellis Powell, and he thought they might appeal to him, as an experienced thinker, for some definite utterance. He added his own opinion that a reverent curiosity with regard to the life beyond was not repugnant to Almighty God.

Dr. Powell was unable to respond to this invitation on the following Sunday (May 16th) owing to an engagement at Glasgow; but last Sunday morning he occupied the pulpit at St. Jude's, and spoke on various aspects of the "Life Beyond," as revealed in some of the less-understood passages of the New Testament. There was a very large congregation.

At the close of the service Mr. Bouchier expressed his own and the congregation's profound appreciation of Dr. Powell's sermon, and added a hope that on future occasions he would offer further elucidation of a subject which was becoming more and more important.

It will hereafter be proved that the human soul, even in this life, is in constant communication with the spiritual world.—KANT.

C. E. B. (JOURNALIST) writes in reference to the recent leading article (page 164) dealing with his attitude to Spiritualism, that it was *not* his mother who was mentioned at the séance alluded to, as she did not die until some three years afterwards. We apologise: It was another case which we had in mind, and which we evidently confused with his; but that does not affect the general question. "C. E. B. (Journalist)" adds that he is quite ready to give proof of the "dogmatic" statements in his letter, but that this would necessarily make large demands on our space.

## SPIRITUALISM AND RELIGION.

## VI.—THE BASIS OF PEACE.

BY STANLEY DE BRATH.

In the admirably humorous after-dinner speech which Mr. Kipling addressed to the Royal Society of St. George, on the 23rd of April last, among many witty and ingeniously ironic remarks, he said, seriously:—

"And herein, as I see it, lies the strength of the English—that they have behind them this continuity of immensely varied race-experience and race-memory, running through every class back to the very dawn of our dawn, which unconsciously imposes on them, even while they deride, standards of achievement and comparison, hard if may be and a little unsympathetic, but not low, and, as all the earth is witness, not easily lowered. That is the reason why, in things nearest to our hearts, we praise so little and criticise so lavishly. It is the only compliment that an Englishman dares pay his country."

After remarks in which he observed that when the war came upon us we had prepared nothing and foreseen nothing, and, therefore, had to throw up a barricade of the dead bodies of the nation's youth behind which the most elementary preparations could be begun, he went on to say:—

"Norman, Papist, Cromwellian, Stuart, Hollander, Aristocracy, Middle-class, Democracy, have each in their turn tried their fleeting hand on 'the man akin to all the universe.' From each in turn he has taken what he wanted; he has given each a fair trial, and, when he has quite finished, an equally fair dismissal." (Cheers.)

It would be obviously unfair to criticise genial utterances so appropriate to the occasion, as if they were closely reasoned argument; but yet it is probable that many will forget that we have by no means given a dismissal to Democracy, nor have we at all taken from each of our opportunities the best that they afforded; and that the knowledge of each of these periods depends on an acquaintance with the moral aspects of history which our schools certainly do not give. It is likely that many persons will miss the point of Mr. Kipling's skilful irony, and regard this clever apotheosis of our habit of "muddling through" at immense cost, as if it were a glorification, not of British pertinacity, but of the very defects we most need to supplement by higher qualities.

That this is so can easily be proved.

In the course of an article ("Nineteenth Century," November, 1919) on the Young Men of England, in which Capt. Wilfrid Ewart points out that these young men will have to be enlightened through the bitter experiences of the war, made anxious to unbend, and to think out the greater problems of the time, he praises their conduct in the war as the triumph of the public-school system, "whose critics have been silenced for all time," he thinks. He draws a portrait of the average public-school men of the officer class, as he has seen them—a portrait which all, except perhaps some admiring and pathetically ignorant mothers, will recognise as true to life. "Soldiering came natural . . . they evolved of themselves this odd, detached code of indifference, this easy-going, careless, and almost contemptuous attitude to their work. They notably combined it with a remarkable efficiency. The citizen in khaki became tolerant, gay, and communal. He got drunk, not shamefacedly and apologetically as in civil life, but openly, gloriously, and in all good fellowship. . . . A capital thing, this getting drunk—at the proper moment, of course, in the proper place. . . . There was a friendly feeling about swearing. You swore for the sport of the thing, because it relieved the feelings, because it was the custom. Gambling went without saying. Continence was not appreciated; it was unnatural in a man. The subject of women was inexhaustible, inexhaustibly amusing and full of possibilities. Respect your friend's wife, but not a stranger's. . . . Normality was the touchstone of popularity. The strong, virile point of view counted; well—the loud voice did, too. . . . Intellect was not conspicuous . . . ; originality dare not raise its head. . . . Religion played a shy part in that loud communal life. There may have been a conventional belief in Something; good manners demanded respect—for Something. Religion was too inhuman, too remote, too abstruse, too—inconvenient. It lacked a sense of humour. God was another matter."

Now it is not of this kind of material, excellent for the purposes of war, nor of sullen and truculent Labourites, that a new world can be made. These types make the world just what it is, together with the High Churchman, the political partisan, the militant materialist, and the pacifist who ignores the fact (illustrated in Ireland and India) that to lie down passively before violence and crime is to ignore the first duty of a brave man to maintain law and order at all costs. Resignation to the misfortunes of others is convenient, no doubt, but is not a noble type of character, and if "force is no remedy" and must be abandoned, then let the assassins make a start. These are the types which maintain the present welter of competition and strife. There is one thing lacking—a spiritual principle.

Every object, institution, and device made by man, including the whole apparatus of civilisation, is his thought

externalised; and the present civilisation of the West in all lands is the accurate and exact representation of our thoughts and degree of perception. No improvement can come until those thoughts are governed by a spiritual principle, and our perceptions of spiritual realities are enlarged.

That principle, Spiritualism, (rightly understood) can give; and if such a claim seems (as it will to some) ludicrously out of proportion to its task, we may remember that it is not the first time that the weak things have been chosen to confound the wise.

When hearts are changed, then, and not till then, the civilisation that reflects them will be changed also. And it is as certain as the sunrise that if they are not changed, Europe will perish of its own corruptions, and an Asiatic civilisation will rise upon its ruins. It is rising now. The principle of united action that is wanting will spring from the knowledge that the law of human progress is co-operation for the general good, not competition for personal advantage. This is real Religion as taught by Christ.

This principle of action comes by recognition of the simple fact that Man is a spirit which has a body, not a body which "has" a soul: it does not come by "Socialism," which is often as ready to shoot down those who think differently as any inquisitor or king in the past. This recognition comes to all open minds who are brought into experimental contact with all the phenomena. Men starting with a contrary bias, but guided by pure science, of whom Sir Wm. Crookes, Dr. A. Russell Wallace, Professor Crawford, Professor Hyslop, and Sir Oliver Lodge (to name a few only), together with hundreds guided by pure common sense, are led to the same conclusion—that the only theory which covers the whole ground is that the spirit of each man is his real Self. This is subconscious while in the body, and possessed of supernatural powers when out of the body.

We Spiritualists return to positive science, disregarding no facts, whether physical or psychic. As trivial, seemingly unimportant and unpractical facts were the data for chemical and electrical science, so trivial psychic facts are the data for psychic science because they show Intelligence and Will. They prove that thought is separable from the brain, and life is separable from Matter; defining Matter as that which is composed of chemical elements. They prove also that personality survives. Get this received, and all the rest will follow; Humanity is logical, and will draw the inference—that the true law of human evolution is not the brute struggle for existence and Haeckel's Will to Power, but co-operation for development in Christ's Will to Good.

But we must beware lest we make this an excuse for reactionary thought and spiritual apathy, and think quietly to revert to pre-war conditions. Nor should we judge the whole Labour movement from hot-headed partisans. The working classes are far more educated than they were. Speaking as an engineer, I say that the skill required to make such instruments as the thermic valve for wireless telegraphy is far higher than the skill of the average public-school and University man in any direction whatsoever; and the same is true of many modern productions. It is not reasonable to expect such men to be content with the want of leisure, the cramped homes, and the lack of rational recreation in which many have to live. We must not grudge high wages, and we must accept the present temporary loss of many luxuries in order that they may have more.

What we may look for is, that in return for a frank admission that no attempt will be made to reduce wages to pre-war levels when prices fall, they on their side will abandon the suicidal policy of restriction of output. That would be the practical co-operation which realises the spiritual principle. Prices fall by abundance of production and in no other way. Under "nationalisation" or any other nostrum they would rise heavily. This can be proved in very few words: Under nationalised industries men expect to be highly paid by the week irrespective of output, and they are induced to support such schemes by promises of a "good time." I have not yet met the man to whom "a good time" does not mean more pay and less work.

But Spiritualism must be quite unsectarian. It must admit that all terms such as "Christianity," "Spiritualism," and all other "isms" are just abstract nouns used for convenience and brevity. The realities are Matter, Energy, and Mind. All the "isms" mean only certain phases of groups of minds. Even the laws of Nature and the teachings of Christ are apprehended by us as mental perceptions. Therefore, the very best statements we can possibly make are but "representations" of realities which transcend the powers of language and the present reach of our minds. Therefore *sectarianism is absurd*.

There are some who are looking for a personal return of Christ; one large religious paper is edited on these lines. Now, it is true that the study of materialisations has shown that physical flesh can be dematerialised and rematerialised; and Myers' prediction will stand that whereas without such proofs no man a century hence would have believed in the Resurrection, with that proof there will probably be none who disbelieves it. But it is not (I think) to be expected that this Supernal Personality should return into limitation. Every new discovery in science is the manifestation of a reality that has always been there: the thing itself is not new, but our faculties have been extended. And the "manifestation of His Presence," as St. Paul's words are correctly translated, which these good people are looking for, may quite reasonably be the opening of human faculty to perceive

the Presence that has always been there. In view of what He was on earth His claim to kingship of the race may well be valid, and the vision of the Seer in Patmos may be a representation of a spiritual fact. Personally, I hope it is. But whether this interpretation be correct or not, the logical inference from the supernormal facts remains: they reveal a principle—the reality of Spirit and His guidance both of the race and of individual lives, sub-consciously in the former case, and (if we bend our wills) consciously in the latter. When that principle is accepted the result must be harmony and peace.

A militant Spiritualist once said to a friend whom he thought lukewarm in controversy: "Why don't you stand up for the truth?" His friend rejoined: "My dear fellow, if I obey the truth I expect Truth to stand up for me." That seems to me the right attitude for Spiritualists—Demonstration, not controversy and the tricks of debate.

(Conclusion.)

## A MOTHER'S EXPERIENCE.

By H. A. DALLAS.

A mother who has suffered the great sorrow of bereavement by the death of a dearly loved little son, at the age of three years and a half, has asked me to make any use I can of her experience to comfort other mothers. It is with her permission that I send the following account.

She was a stranger to me until after the passing over of her child on November 9th, 1919. Shortly after this she wrote to me and I was able to tell her facts which brought hope and comfort to her in her great distress.

I paid her one visit, and shortly afterwards I visited Mrs. Brittain. I hoped that the child in whom I was interested might be brought into contact with Mrs. Brittain. Of course, I was very careful what I said, my wish being to obtain for the parents some evidence that their child was still aware of them. When, however, Mrs. Brittain began to speak of motherhood, and said: "You have been helping a mother who is in a desolate state," I admitted this, and I added that the child she had lost was quite young. This was the only information volunteered. After an interval Mrs. Brittain reverted to this subject, and described very correctly the characteristics of the child, and she mentioned that a "Grannie" was looking after the boy. This, the mother thinks, was the child's great grandmother.

After I had had this interview the parents were sufficiently impressed by the details given to me about their child to desire a personal interview.

From the mother's letter to me I extract the following account of her visit to Mrs. Brittain:—

I said: "I want, please, to get into touch with my small son if I can." She then gave a perfect description of him except that she said his right arm hung rather limply. This puzzled me, but upon relating this to my husband later he reminded me of a thing that had slipped my memory: Tony, my boy, while playing at diving off the settee a week before he went away, fell, and bruised his arm very badly, and the bruise was black on him when he passed over.

She then said: "He says you have packed away all his things, but have forgotten a little book with a torn cover, and he is anxious it should not be left behind."

On returning from Mrs. Brittain, I told my husband about the little book, as I thought I had carefully packed away all Tony's books, they were so precious to me; but my husband then lifted the seat of a covered settee in the sitting-room, and there, surely enough, was another wee book, with a torn cover, all among some old papers.

Mrs. Brittain continued: "He also says you have packed up his picture, which you kiss every night, in a red flannel."

I had, just before going to Mrs. Brittain, folded his photograph, which I have always kissed every night, in my red woolly dressing gown for fear of its smashing. Tony said he saw the white flowers I put in his christening cup every day.

Mrs. Brittain said: "He holds violets in his little white hand, and says, 'Mummy sent them, but Daddy put them there,' and when Mummy comes, whether now or long after, he will be the first person to meet her with the violets. He says something about cutting his hair, but I can't catch what he says."

Immediately after his passing over, which happened in the hospital, I was too ill to go, but begged my husband to put violets—my favourite flower—in his hands, and to cut me a little of his hair.

"He also says: 'You are going away from Cyril's house, after a little while, in the train to Grannie, and I am coming, too. There will be apples there.'"

This is curious, as my husband is very fond of apples, and at the time of the sitting with Mrs. Brittain, she [i.e., Tony's Grannie] had been putting a big dish of apples in our room, which we found on arrival. Cyril, I find, is a little son of the doctor in whose house we lived [i.e., during the few months of their staying in England].

[It is a point worth noting that Tony spoke of "Cyril's

house"; this is a most childlike touch. It was the doctor's house, but Cyril, the little boy, would be likely to interest Tony much more than the grown-up proprietor.—H.A.D.]

"He said: 'Who taught me about Jesus?' and 'Mummy must be a good girl and I will be allowed to stay with her; if not, I may have to go away.' He also said: 'I have seen Jesus.'"

I asked the medium whether she could get into touch with a dear old Indian Christian servant called Anthony, who served us faithfully before and during Tony's lifetime, and died just before we left the East. She described him almost at once; and, as if to prove his identity, he said: "Mem Sahib mustn't think that it was Ayah's fault master Tony got the chill. It wasn't Ayah's fault, nobody's, it was the climate and the water." I asked Anthony if he would help baby to send messages when we were far away from the kind help we could get in England. He said yes, he would, and you know we got the message straight through on Friday night. . . . I do hope you will use our experience. I would love some other bereaved mothers, who feel as I did, to have the benefit of my experience. . . . Tony has taught me to think more of God and less of earth.

The great comfort which this mother has derived from the evidence afforded her that her child is intimately associated with her life may help others who are unable to obtain for themselves similar evidence. For she is not an exception; and the truth which she has now learned to realise is true also for other parents whose love will hold their little ones in a bond death cannot destroy. And how great is the responsibility this involves! For the influence which they would have exercised in moulding their children's characters had they remained on earth they may still exercise. "Character, and character only, is the thing that is eternally powerful in the world. Character is the divinest thing on earth." (Phillips Brooks.) And not on earth only: it is as potent in the Unseen World. And every parent who holds a child-spirit close by love is influencing the growth of that child-spirit's character, for good or evil. We understand, of course, that those who pass out of the body can influence us, but, perhaps, we do not sufficiently recognise how much we may influence them.

It is sometimes objected against attempting to get communication from them that we may hinder their progress, and keep them earth-bound. The possibility is a real one, but surely, it is not merely by the incident of communication that we may thus hinder them; if our influence is not for good it will hinder them whether we communicate through mediums or in any other way; if our aim is upward and our thoughts and ideals seek those things that are above, then close and intimate communication will bless both them and us.

## FORETOLD IN A DREAM.

J. F. E., a retired chemist, having seen an article on verified dreams by the editor of *LIGHT* in "The Penny Pictorial" recently, writes:—

I feel impelled to send you an account of my experience. In 1858 I was a young medical student in Wrexham. One night in June of that year I had a very vivid dream, which startled me to wakefulness, the chief thing about it being the date, "June 9th, 1864." I fell asleep again, and the dream was repeated exactly as before, with same date most vividly impressed on my mind.

At nine o'clock that morning I went to the surgery of my then employer and told him of this singular dream. "Something terrible," I said, "will occur to me on June 9th, 1864," and I wrote that remark down in red ink on the underside of the mantelshelf and initialed it. The experience quite depressed me for several days, and the doctor laughed at my superstition!

Well, time went on, events came and went, and I forgot all about my dream. I left the profession in 1860 and took up another profession. In June, 1863 (after an engagement of eighteen months to a young lady), I married. My bride chose June 9th as our wedding day, and the ceremony took place in Wrexham Church (the dream affair never entering my head or memory.)

A supremely happy year followed. On May 28th, 1864, my wife gave birth to a baby girl, and all went on well until June 9th, when she was seized with an epileptic attack, and despite all the skill and loving attention, she died that evening at ten o'clock, and then the memory of June 9th, 1858, came like a stroke of lightning to my memory.

Later on I told this to some friends, who doubted my veracity, so I took them up to the old surgery, which was now used as a store room, and on looking on the underside of the mantelpiece they saw my note of the dream which I placed there six years before.

ST. TERESA says beautifully of the light of the spirit spheres: "It is a different light from that of this world. It is as if one saw very pure water running over a crystal floor, with the sun shining on it, striking through it, and reflected in it."—"The Wonders of the Saints," by the Rev. F. FIELDING-OULD.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

### COUNSELS FROM CORNWALL.

#### THE "CORNISH CIRCLE" AND ITS MESSAGES.

"Where the 'Dead' Live"\* is one of the newest of the new books. We found it of peculiar interest in several directions; so much so, that we propose to give it special attention. It is a record of automatic communications received by a circle of seven persons representing the educational and clerical professions, and known as the "Cornish Circle" (apparently its meetings were held in Cornwall). At the start the communications were found to be misleading and absurd. Messages were given purporting to come from Napoleon, the Duke of Wellington, Marlborough, George Washington, Blucher, and Judas Iscariot! (How well we know this high-faluting nonsense which is calculated to deceive only the veriest simpletons!) Wellington told the circle "that he considered that his greatest victory was the battle of Malplaquet, because then he was unassisted by Blucher"! Being educated people, the sitters were doubtless well aware that Malplaquet was won by the Duke of Marlborough some sixty years before Wellington was born; at any rate the writer of the preface to the book, who signs himself "Cornwall," mentions the message as a specimen of the kind of balderdash which "came through." It was well calculated to put the average intelligent inquirer entirely off the subject, but the circle persevered and in due time were rewarded by intelligent and instructive communications which came (*mirabile dictu*) through the most sceptical member of the circle, who wrote them automatically "with extraordinary rapidity."

The messages purport to be dictated by a Eurasian professor (A. H. Sine, by name), who on earth was engaged at a Bengal college, but following our usual rule in these matters we are not so much concerned with the identity of the communicator as with what he has to say. Here are some specimens:—

The stir in your sphere is causing much excitement in our direction, and great revelations may be daily expected when the superficial and irrelevant speculators learn to respect our condition as one of interested and helpful correspondence. . . . The secret is revealed to the gaze of the earnest and devout, and to no others.

Further on the messenger remarks:—

Beware of interfering and mischievous utterances. Many are yet wandering in unplaned regions like wandering stars. Their business is to baffle and mislead the inquiring. Cultivate and meditate. Sympathy is one of the cardinal qualifications. The realm of the psychic is immeasurable and exploration is necessarily slow and tedious, but perseverance will bring its own reward.

There are in all fourteen messages, each occupying a chapter, and giving descriptions of the communicator's experiences and his views, which are plainly of an Oriental cast. He tells of the undeveloped spirits amongst whom he works, spirits who are "haunted by dread of things they cannot plainly see, and tormented by half-memories of acts that still hamper their progress." And he proceeds:—

Little wonder that they seize on every opportunity of making partial return to the place they recently occupied on your side. When they do, their messages are generally of a misleading character. It is through their ignorance of the conditions of their sphere which to them is yet unknown. Through fear of it, they use every available medium of trying to reach their friends, but their attempts are quite erroneous and upsetting. They must work out their own salvation before any reliance can be placed on their communications. . . . I bid you of your circle beware of "kings" and "emperors" and "men of rank" who may come to you with bogus messages for friends.

\* Arthur H. Stockwell (2/6 net).

We should think so! We have heard more than enough of these pinchbeck Cæsars and Napoleons, these spurious Platos and Shakespeares and the rest. When the man in the street has ridiculed this kind of "Spiritualism" he has had ample justification. It was this sort of thing which so vexed the soul of "M.A. (Oxon)" in older days, when, as editor of *LIGHT*, it fell to him to denounce such travesties of the subject. As to the source of such communications, we are not always sure. Sometimes, perhaps, they are merely echoes of empty minds snobbishly intent upon getting messages from the great for purposes of self-glorification and to dazzle their fellows. We are not for a moment saying that some communicators from the beyond were not actually great personages on earth. But there are too many of such communicators, and in most cases their messages are too trashy to carry conviction. It is all a question of like to like. If Plato ever condescended to give a message to earth we imagine it would be to one like-minded with himself, a seeker after wisdom, and not a babbler who would brag of his august friend in the Unseen, and display in proof of it some message so tawdry and trivial that it could deceive no one with the most elementary common-sense.

But to return to the Eurasian professor (whoever he may really be), here are some of his replies given in "Questions and Answers" at the end of the book.

To the question, how is a table operated? he answers, "[By] the projection of the will through physical substances." Asked "What proof have we that these communications do not originate in the subconscious mind?" he replies, "We only communicate through the subconscious mind; your other mind is occupied by material affairs." As to why mischievous spirits communicate, the communicator explains that "wandering spirits have not yet come under the laws that govern the contented spirit life, and visit every possible avenue open to them. You must try them by the messages they bring"; and, further, he tells us that "there are mind communications which some think are *real* communications." We were much struck with the statement that "the realm of *leger de main* is closely allied to that of the psychic. The mind often performs mental miracles." It threw a flood of light on some problems connected with conjuring and its occasional psychic significance which we were studying at the time.

We would like to give further quotations, but it would hardly be fair to a book, which we found remarkably interesting and suggestive, bearing the note not only of good sense but of reverence, two qualities of which we cannot have too much just now.

### THE PASSING OF SIR RICHARD STAPLEY.

Active philanthropy loses one of its most ardent practitioners by the passing, in his seventy-eighth year, of Sir Richard Stapley, J.P. It is safe to say that there has been scarcely any progressive movement in the last fifty years with which Sir Richard was not associated. He was particularly active in the department of technical education, and took a prominent part in the establishment of the earlier technical schools before they became incorporated in the work of the Education Committee. No philanthropic effort which he regarded as worthy of support was ever left unaided. Rest and convalescent homes found in him a helpful friend. He was one of the earliest members of the London Spiritualist Alliance, and has uniformly and generously helped in the work which it has undertaken. In association with the late Rev. G. W. Allen he started the Christo-theosophical Society, the meetings of which were held at his house and all the expenses of which he bore himself. The loss of his wife a few years ago was a blow from which, in his failing health, Sir Richard never recovered, and his recent voyage to the West Indies was taken in the hope of regaining his strength. But the hope was not destined to fruition, and he died at sea on the 20th inst. while on his way home.

It is part of a man's religion to see his country is well governed. Are you taking a hand?—WILLIAM PENN.

THE PETITION AGAINST THE WITCHCRAFT AND VAGRANCY ACTS.—At the Convention of the U.L.S. on the 20th inst., Mr. R. H. Yates stated that the Petition had not been dropped. It was simply being held until a more propitious time for presenting it to Parliament.

## FROM THE LIGHTHOUSE WINDOW.

We have been visited by a number of Continental scientists of late. Amongst the latest arrivals have been Dr. Wetterstad and Professor Wereide, of Christiania University, who are making personal inquiries into the latest conclusions of psychic investigation in this country. Those of our readers who may be able to promote these researches may address them c/o LIGHT office.

The Society for the Study of Supernormal Pictures held a series of meetings and conferences at Whitsuntide at the British College of Psychic Science. At one of them the President, Dr. Abraham Wallace, delivered an address entitled, "My First Visit to America, 1919-1920," particulars of which we hope to give next week.

An arresting passage in Mr. Ernest Oaten's evening address at the recent May meeting of the Union of London Spiritualists was the following: "The séance room must be made a great deal more efficient than it has been in the past. We shall have to be a great deal more particular who enters our séance rooms. We Spiritualists must be a religious body whether we want to or not."

Dr. Ellis Powell has consented to address the members of the Working Men's College Psychical Research Society, St. Pancras, on June 2nd. He will speak on "Man's Rediscovered Faculties."

The foreign department of Mudie's Library, at the suggestion of the Editor of LIGHT, has obtained a few prominent psychic books in French, and is prepared to go further in this direction if there is sufficient demand to justify such a course.

Among the books are two which are not obtainable in English—Aksakoff's "Animismus et Spiritismus," and Madame Bisson's "Les Phénomènes dits de Materialisation."

"Scientific Men and Spiritualism" is the title of an article by Mr. Joseph McCabe in the "English Review" for May. It is an extraordinary exhibition of effrontery on the part of a man who has had no experience in the particular phenomena of which he writes, but who airily dismisses them as fraud, though their genuineness is corroborated by the patient observations of scientists extending over many years. Much of his article is devoted to the experiments of Schrenck-Notzing and others with the medium Eva C.

In "Pearson's Weekly" (May 29th) is the first instalment of what are termed "Confessions of a Medium." They are described as "the frank admissions of a medium of the jet black variety," being an allusion to Sir A. Conan Doyle's remark that while there are snow-white mediums, there are also those that are jet black. We presume that the matter presented is intended to be taken seriously.

Mr. James Coates was reported in our columns (p. 159) to have said that psychic photography had been before the world for thirty-nine years. This should, of course, have been fifty-nine years, for the first spirit photograph was produced by Mumler in Boston in 1861.

While Mumler, an engraver, was occupying his spare time with amateur photography, he discovered an "extra" on the plate. Thinking that this was due to imperfect cleaning, he gave the plate further cleaning, only to find the form appearing more clearly. When the news of this extraordinary event became spread abroad Mumler was forced to give up his ordinary work and devote himself to photography, subsequently opening a studio in New York.

Mr. G. Woodward Saunders, of the Reading Spiritual Mission, in a recent lecture in the Burton Town Hall, speaking of the physical phenomena of Spiritualism, said that up to the present seventy-two forms of manifestation had been discovered.

We recorded recently that the Glasgow Presbytery had negatived a petition by the Rev. W. A. Reid for the appointment of a committee to inquire into Spiritualism. In this connection it is interesting to note the views of the following Scottish ministers:—The Rev. Mr. Thomson, St. Bernard's, moved that the Presbytery receive the petition. He was not a sceptic, he said, but an anxious inquirer. Rev. Mr. MacKay, Queen's Park, seconded. Rev. Mr. Brown, Maxwell, moved that the Presbytery do not receive the petition. So far as he was able to judge any communication with the dead did not foster a moral and spiritual power amongst them. Rev. Mr. Cameron, Kilsyth, who seconded, said he did so on the ground that if any pronouncement were to be made on the question of psychic phenomena it ought to be made by the General Assembly.

Mr. Wilfred Rutherford, in the "Daily Graphic" (May 12th) tells how the Rev. H. T. Lovejoy, Vicar of St. Outhbert's, Monkwearmouth, became interested in Spiritualism through reading Sir Oliver Lodge's "The Survival of Man." Afterwards, the Vicar investigated spiritualistic phenomena direct, and up to the present time has had about 600 communications from about 100 different spirit people. Through one medium he received messages from his brother, which were of real evidential value.

A conference of Modern Religious Thinkers, presided over by Professor Gilbert Murray, will be held in the Caxton Hall, on Friday and Saturday, June 4th and 5th. The main idea behind the Conference is that at the present time no source of helpful service should remain unused, and that the scattered forces of modern religious thought should consider how far they can give common help in the anxious times that are before us. Admission is free, and discussion at the Conference will be quite open.

Miss Estelle Stead writes to the "Daily Mail" giving an account of how her father came to take up journalism. It appears that as the result of contributions by Mr. Stead to the "Northern Echo," of Darlington, particularly one on "Christianity and Democracy," Mr. J. Hyslop Bell made inquiries, and visited the writer, who was then a clerk in an office on the Quayside, Newcastle, offering him the editorship of the "Northern Echo." It is interesting to learn that Mr. Stead was then only twenty years of age.

In Hutchesontown Parish Church, Glasgow, on the afternoon of Sunday, May 23rd, the service included a discussion on Spiritualism. The Rev. Wm. Reid introduced the subject in a paper entitled "The Church and Spiritualism," and advocated the development and use within the Church of those spiritual gifts at present demonstrated only on the Spiritualist platform. Several members of the congregation, and some avowed Spiritualists present by invitation, took part in the discussion, which was closed by the Rev. Chas. Hughen with a few remarks sympathetic to Mr. Reid's position.

Mr. J. B. McIndoe, Secretary of the Glasgow Association of Spiritualists, writes:—"Mr. Reid's action in bringing Spiritualism definitely under the notice of the Church has excited considerable interest all over Scotland, and more than one leading newspaper has devoted a special article to the subject."

Mr. H. Dennis Taylor (Stancliffe, The Mount, York) has a long and well-reasoned letter in the "Yorkshire Herald," in which he replies to Father Thurston's recent lecture on Spiritualism. He says, "Father Thurston's lecture was a reasonably fair statement or indictment of the worst aspect of the subject, but I would like to point out that no lecturer dealing with only one of the manifold aspects of so vast a subject as this can avoid fundamentally misleading his hearers if they are new to the subject."

Father Bernard Vaughan, in a recent address at Birmingham to the Catholic Young Men's Society, well maintained his reputation for verbal fireworks. From what he read in the papers, he said, both Sir Oliver Lodge and Sir Arthur Conan Doyle appeared to have lost their mental poise. Was it not possible that they were being used as unconscious dupes by the arch-deceiver? "I would rather be in prison for the rest of my life," said Father Vaughan, "than carry on the work that has been done by those gentlemen. Without reflecting upon them, I feel bound to say they could not be doing worse work for this country than by encouraging the cult of Spiritualism."

Answering the question: "What do I think about Spiritualism?" Father Vaughan said he was inclined to set down one-sixth of séance phenomena to the wiles, snares and deceits of him who was a liar from the beginning, and known by the name of Satan, two-sixths to telepathy, and other psychic gifts, and the remaining three-sixths to fraud, trickery, and the conjurer's sleight of hand. Spiritualism was an insidious Satanic cocaine—a menace to sanity and Society. How irritating it must be to speakers like Father Bernard Vaughan to find the movement progressing in spite of their vitriolic condemnation!

Miss Irene Toye Warner, in the "Bristol Times," has an informing article on Materialisations, in which she quotes the experiences of Sir Wm. Crookes, Florence Marryat, Admiral Usborne Moore, Miss Katharine Bates, and Professor Charles Richet. She adds, "All I wish to impress on readers is that these phenomena do exist, and that no theories of hallucination or fraud can explain them. The witnesses are too numerous and of too high standing in the scientific world to have their investigations set aside as unreliable."

## THE MAY MEETINGS AT SOUTH PLACE INSTITUTE.

THE UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

Mr. Richard Boddington, President of the Union of London Spiritualists, presided at the Annual Convention held at South Place Institute, on May 20th. At the morning session there was a good attendance, and a very able paper was read by Mr. Ernest W. Oaten, President of the Spiritualists' National Union, and Editor of "The Two Worlds." Mr. Oaten spoke on the subject, "Spirit Messages—Are They Reliable?" He said:—

In looking round for a suitable subject for to-day's discussion I was struck by the enormous growth of Modern Spiritualism, not only in this country, but throughout the world. We are all aware that the outside public have placed the intensified and extended interest in psychic problems to the account of the late war. There are many of us, however, who believe it is due in far larger measure to a spiritual awakening which would have come to us in any circumstances. In fact, in the five or six years preceding the outbreak of hostilities hundreds of us felt that we were trembling on the brink of great events, whilst hundreds of messages from behind the veil bade us prepare for a psychic outburst. To say that the world was dissatisfied with conventional religion is to state an acknowledged fact, and the spiritual powers of the unseen had laid the foundations of the great awakening deep and wide in the desires of men long before the clash of arms and international strife broke upon the armed truce in which the world lay.

From within the veil there are now pouring forth multitudinous streams of spirit messages. Through trance utterances, by inspirational messages—table tilts, and automatic writings—with such simple aids as planchette, ouija board, and many other appliances, the world is being flooded with messages so vast in bulk as to be absolutely bewildering. Many of these may conflict in their detailed description of the minutiae of spirit life, even whilst it is true that in broad outline and solid principle they all seem to have sprouted from one stem.

What do all these messages mean? What is their point of origin, and what degree of reliability attaches to them? The consideration of any revelation cannot be divorced from the times in which it is received or the people who receive it. History is our witness that evolution runs as much through human consciousness as through the animal, vegetable, and mineral forms of our planetary existence.

In judging the character of the messages one must take into account the inability of the messengers to make porcelain articles out of common clay baked in the sun, and recognise the difficulties dependent on the differing nature of the two planes of being.

Now let us consider another factor—the conveyance of these messages is dependent upon a vehicle of transference, viz., a medium. It is common knowledge, too, that such medium is during the conveyance of a message in a more or less passive or abnormal state, i.e., he loosens his hold of the physical world in some degree, and tightens his hold of the other. In other words, he leaves the shore of this world to go part way across the bridge of communication which unites the two worlds, so that for the time being his consciousness of his material environment becomes somewhat detached. If this is so, then the simile implies that the communicator in some degree comes from his side some little way across the bridge, and that during the process he is himself in an abnormal condition, bringing with him the information he would convey, but unable fully to contact his normal surrounding during the time of its conveyance.

This state of detachment from normal surroundings explains many puzzling features of communication. It enables us to understand the position of "Moonstone" on the further side of the bridge listening for the message of Raymond standing on the further shore, and shouting it to Mr. Peters on this side of the bridge, who conveys it to Sir Oliver Lodge on the hither shore. In this case we have four factors, and a mistake on the part of any one of them, whether in receipt or transmission, may invalidate the message.

But, I am told, if all this elaborate paraphernalia is necessary, is it worth the trouble? Pardon me, the difficulties are not half as great as Columbus had to face in linking us with a new world. The complications are not greater than those established for the telephone system of this great city, and I oftentimes incline to think that the failures of one are not greater than those of the other. The "four factor" system previously mentioned, is more complex, but, I think, more reliable than the system of fifty years ago.

These preliminary suggestions lead up, however, to the *pièce de résistance*—How far are the messages coloured or perverted by the subconscious or subliminal or supraliminal self of the medium, and how far are they influenced by telepathy from the living? As to the latter, may I speak very decidedly from twenty years' practice of telepathy, and more than that of mediumship, and say: The medium who cannot distinguish between telepathic impacts from the living and those from the so-called dead, had better give up the practice of mediumship, and experiment with telepathy until he learns. To me there is as great a difference between them, as there would be between a blow from a resilient

cane and one from an Irishman's blackthorn, or between the prick of a pin and a prod with a poker. Mediums would better assay the value of their golden messages if by the practice of telepathy with friends upon the earth plane they would learn to know the coarse glitter of brass. There are a speed and a mobility, as well as a penetration, about telepathic messages from behind the veil, which are absent from earthly messages, and, I believe, it would be easy to go further, and state that these indications can lead us to determine with some approximation to exactness the plane of exaltation which has been reached by the communicator.

There remains, then, to be determined the measure of unreliability, which depends upon the admixture of subconscious matter contained in any message. I think it true that this is in part affected by the state of awareness of the medium. There are many stages of entrancement, from the deeply cataleptic to the lightly suggestive. One medium goes into a state of deep trance in which he is totally unaware of what is coming through. Another, in a higher state, is quite aware of every word spoken, but is powerless to interfere wilfully therewith, whilst yet another metaphorically stands aside, and lets what will come through, yet holds the power at any moment to snatch again the control of his body, and inhibit all other influences. There is a tendency to talk about "higher" and "lower" forms of mediumship, with which I have little patience, since all forms of mediumship offer in themselves the opportunity for progressive unfoldment. The rose is a higher form of plant life than the grasses, but fields of roses would not feed the human race or fatten cattle for the market. Each must be judged from the standpoint of efficiency and service. If they are efficient and serve a useful purpose in the scheme of things then is their existence justified, for all true life is service.

In the deeper forms of trance the medium will not be capable of exercising discrimination or of wilful interference, none the less it is true that something of his own habit of thought, something of the content of his own mind, and some of his own idiosyncrasies will tinge the stream of messages. Many conversations with spirit guides, and much analysis of resultant material has shown me that this must be. The river which flows through chalky soil carries chalk in suspension. It would, however, be absurd to suggest that it is a river of chalk. The water is there in abundant quantity despite the admixture of matter from its bed. Guides assure me that, however deep the trance, the consciousness of the medium is tugging at the chain of self-assertion like an anchored vessel at its moorings when the tide flows strong, and this despite the fact that the captain is sound asleep in his bunk. In the lighter trance states the captain walks the deck—sees and knows what takes place. He may either have such faith in his anchorage as to be a passive observer, or he may begin to trim his sails to modify the direction of the pull. Generally speaking, however, I believe that the deeper the trance, the greater is the likelihood of the messenger conveying the full import of his message.

One sometimes wonders why uncultured people often are chosen instruments of the spirit world. May it not be that they are so chosen because their mental life is so small that there is less likelihood of an admixture from the subconsciousness? Action awakens reaction over a more limited area in these cases. We are sometimes told that ignorance seems to be a qualification for mediumship. That, I think, is a perversion of fact. The measure of psychic susceptibility is much the same in all classes, but there has often been a deliberate choice of the simple-minded in preference to the cultured, because an under-statement of the truth (the result of limited capacity) is preferable to the unconscious perversion of truth (the result of preconception). We shall find, then, that the more active the consciousness and the larger the mind of the human instrument, the greater the admixture of earthly bias, and the greater the care which must be used in judging the resultant messages. In automatic script, we have probably the most prolific form of communication, and yet probably the most unreliable—or, at least, the form of communication in which the admixture of the medium's mind, conscious and sub-conscious, assumes its largest proportions.

In proportion as human contact is withdrawn, reliability increases, and the ideal to be aimed at is the invention of an instrument which is easily manipulated by psychic forces, with the sitters at a distance therefrom. Even then I imagine—though this is, of course, speculation—that some power will have to be drawn from someone on this earth in order to provide the nexus of contact between the two planes.

The reliability of "voice" phenomena through the trumpet is largely due to the fact that the instrument is manipulated without human contact. Yet even here the calibre of medium and circle has a modifying effect, however small.

We see it exemplified in psychic photography. I have handled hundreds of genuine psychic results, and it is generally possible to name the medium by certain features which are peculiar to individual psychics. Some photographers seldom get portraits without drapery, and some get a wealth of it; others never get any drapery. This may merely indicate the methods of the operators, or again it may depend upon mediumistic idiosyncrasy.

The whole truth seems to be that the unseen operators are dependent upon earth conditions for the material for bridging the gulf, and there must be an admixture of the



two planes dependent upon the quality of the material and the content of the make-up of the mediumistic instrument.

The way to truth is to let come what will, provided only that it be given decently, and in order, and is in itself helpful and dignified. Having obtained it, let us critically analyse it to determine the quality and reliability both of the communicator and the channel of communication, and from the multitude of results accept that which is reasonable, logical, corroborative, and helpful to fuller life, bearing always with us on our journey A. J. Davis's Magic Staff, "Under all circumstances keep an even mind."

We propose to give the rest of the proceedings of the Convention next week.

## APPARITIONS OF THE LIVING.

[We publish the following as it is sufficiently well attested, although we have no authority to give the names of the people concerned.—Editor, LIGHT.]

In the summer of 1903 a strange and inexplicable experience befell me.

Before relating it, I may explain that I was at that time the head mistress of a large school for girls in a town in the South of England, having under me a staff of eight assistant teachers. Two of these assistants had not been long in the school, and both, proving to be delicate in health, had given me some anxiety on their own account, as well as on that of the school.

The incidents I am about to relate occurred one evening early in July. Both of the assistants referred to had been absent from school owing to illness, and one of them (Miss B.) was feared to be developing lung trouble. I resolved to interview Miss B.'s doctor to ascertain his opinion as to the advisability of her returning to school at all, and had nearly reached the doctor's house when I met a friend, with whom I stood chatting for a few minutes. Whilst doing so I happened to glance back, and, to my astonishment, saw Miss G. (the other invalid) walking slowly to and fro, as if waiting for someone. I looked back several times and each time saw her engaged in the same monotonous occupation. I then went on to the doctor's house, on coming away from which I found to my surprise that Miss G. was still strolling to and fro in the same place. Thinking I should soon overtake her, I slightly hurried my pace, but before I could reach her she suddenly turned off as if to enter a house, by which she was passing. The next moment I came in sight of the door (the house lay a little farther back than its neighbours), but to my astonishment there was no one in sight, though there had not been sufficient time for the door to have been opened and shut again. I went straight on home in great perplexity at her strange disappearance, especially as I was under the impression that she was a stranger in the town, and therefore could not have been making a call. To my still greater surprise, however, on reaching home and relating where I had seen Miss G. (she was living in the same house as myself) I was informed that she had not been out at all that evening, and that in fact she was still in her bedroom.

Pondering on the strange apparition, I went out again to make a call upon the landlady of Miss B., who lived a short distance along the same road, but on the opposite side. As I crossed the road near the house I saw Miss B. and her friend Miss C., who lived with her, come out together and turn off in the opposite direction, without apparently seeing me. I even heard the latch of the gate click. During the conversation which followed with Mrs. H., the landlady, I happened to mention the fact of my having seen the Misses B. and C. go out together just before I came in. Mrs. H. regarded me with the utmost astonishment, saying that Miss C. had not gone out, but was in the next room reading, while Miss B. had gone out quite early in the evening. The occurrences above narrated all took place between six and seven o'clock, when of course the light was still strong and good.

I might mention that neither Miss B. nor Miss C. returned to school after the midsummer vacation, while Miss C. a few months later also left to be married. Miss B. had accepted a post in a Government school in the Transvaal, while Miss G. took an appointment in a less difficult school in another town. The former I subsequently saw when she returned to England at the expiration of her engagement, and for a few years I heard of or from them all occasionally, but intercourse between us gradually fell off.

These apparitions of people still living have greatly perplexed me. I can find no solution to or meaning in them, though their memory is still as fresh and keen as on the day when the incidents occurred.

H. C. W.

FEARS bravely met and conquered so deepen the capacity for joy in one that the rivers of pleasure are abrim already while yet the skies are grey.—MARGARET McMILLAN. C. E. B., of the "Evening News," writes: As one who has for some twenty-five years written under the initials "C. E. B." in the London daily Press, may I be permitted to inform those of my friends who may have wrongly identified me with your contributor "C. E. B. (Journalist)" that the two are not one, and that our views are not identical.

## "THE QUEST OF THE UNSEEN."

By MRS. PHILIP CH. DE CRESPIGNY.

To those in the earlier stages of investigation into Spiritualism I would strongly recommend the "Quest of the Unseen," with the sub-title, "Spiritualism in the Light of Christianity," by G. R. Dennis (briefly noticed on page 150).

It is written so simply that all may understand, and should make a special appeal to those would-be enquirers who fear that the acceptance of Spiritualism means the repudiation of old faiths. The facts and arguments here cited show why this supposition has no foundation, and that Spiritualism, rightly used and interpreted, only serves to place Christianity, as taught in the Bible, more firmly on its feet.

There are several points, often subjects of controversy, with which the writer deals, in my opinion, very happily. The attitude of the Church is deplored, not so much for its hostility and intolerance as for the fact that this attitude arises from prejudice and not from knowledge. If its denunciations sprang from knowledge, experience, and therefore, from a sure foundation, they might have some weight, but the days have passed when mere denunciation from any body, ecclesiastic or otherwise, carries any weight, and the inexplicable feature of the case is that the Church cannot see this. Otherwise its priests would surely understand that fulminations based on ignorance are merely ineffectual fireworks when aimed at the present standard of intellectual development.

The writer urges that the study of the Bible in the light of Spiritualism throws illumination on many of its teachings, otherwise unintelligible, giving religion a new vitality, and leading to deeper insight into the "mysteries" of Christianity. He points out how, in many ways, so far from contradicting religious teaching, it tends to clarify it, sweeping away many of the obstacles so apparent to logical reasoning in the absence of any key to an intelligent solution.

I would question the dictum of the author, that physical phenomena are only the *surface* of Spiritualism. Assuredly they are not the level at which earnest inquirers should stop; but they appear to me valuable as the *foundation* of the study, the solid basis upon which to build the higher structure. They convince any reasoning individual through the medium of his five senses that there is something to investigate—an all-important standpoint from the point of view that no one is ever convinced by the statement of others unconfirmed by evidence to back it up. This appears to me the mission of the physical phenomena of the séance room.

But whether surface or foundation is perhaps a mere question of terms, and this little booklet is well worth reading and one that can be heartily recommended as an introduction to further study.

## CAUTION REGARDING SPIRITS.

Miss H. A. Dallas writes:—

I should like to draw the attention of students to the most illuminative article on the subject of "Consulting Spirits" that I remember I have ever read. It appears in the March issue of the Journal of the American S.P.R., and is by Dr. James H. Hyslop.

His remarks are admirable; and the interesting case on which he bases his comments is one which should be read and re-read, for it is full of matter for consideration, and throws light on points of great importance.

I venture to urge those who are anxious to get an intelligent understanding of the subject of communication not to neglect to obtain this article.

The single number can be had for 50 cents (plus postage) from the office of the American S.P.R., 44e, 23rd Street, New York.

\*. In the article to which Miss Dallas refers (which, by the way, can be seen at this office), Dr. Hyslop comments on the practice of people consulting mediums on personal matters of their lives. He writes: "There is a prevalent opinion that spirits are better qualified to give advice than living people, and it may be true that some of them are so, but there is no such knowledge of them as justifies any general reliance on their influence and advice such as people are inclined to give to them."

THE self-sufficient man relies wholly on himself and fails; the weak man leans entirely on Providence and is disappointed. The wise man, relying in part on himself and in part on heaven, is never confounded.

OLIA BOARDS AS TOYS.—We are favoured by a report from a notary public in America who states, from inquiries at three principal stores in Philadelphia, that these are sold faster than they can supply them, but that although placed in the toy department (there being no other place where such goods could be exposed for sale) it is not fairly to be inferred that they are used by the purchasers as children's toys. Mr. De Brath, who raised the question through our columns, desires to express his cordial thanks for the reply which our correspondent is good enough to send.

## ANDREW JACKSON DAVIS.

## SOME FORGOTTEN EPISODES IN HIS LIFE.

Mr. Albert J. Edmunds, M.A. (University of Pennsylvania), 1,300 Locust-street, Philadelphia, sends us the following notes on "The Harmonial Philosophy"—a compendium and digest of the works of Andrew Jackson Davis—by "A Doctor of Hermetic Science," of which an American edition has been published:—

When writing my literary will in the dark days of the Prussian world-war, I hoped that some scholar would digest the crude and diffuse spiritual library of Andrew Jackson Davis. The book by a Doctor of Hermetic Science entitled "The Harmonial Philosophy" exactly answers my wish, for it is done by a master hand. Thus, in the section on the spirit's destiny, the abridger has quite surpassed my own efforts, in my "Studies in the Christian Religion," to strip that remarkable American version of the days and nights of Brahma of its early Victorian verbiage. He neglects, however, to state that the wonderful letter to a St. Louis pawnbroker (so the old dictionaries make it appear) was printed first in Davis's long-forgotten paper, "The Univercœlum" (New York, March 31st, 1849). I love to fancy an American thinker of that period (and Emerson himself was among the contributors) sitting down to breakfast on that Saturday morning in 1849 and reading of our progression through millions of centuries to the sixth sphere, or highest finite heaven.

The Hermetic Doctor also fails to note that the word "Univercœlum," though apparently coined by Davis, is simply Swedenborg's "universum cœlum" ("Arcana Cœlestia," Vol. I., London, 1749, paragraph 29). The phrase recurs in A.C. 5, 14, 6,338; A.R. 49.\* We need not lug in here the mind of George Bush, for the Swedenborgian terms, "series," "degrees," "ultimates" and "correspondences," occur in "Principles of Nature," delivered before Davis met Bush.

Another omission of our able compiler is the Appendix to Bush's "McMuer and Swedenborg" (New York, 1847), wherein he prints a letter from Davis accompanying a paper written in a cave in a mountain opposite Poughkeepsie, on June 15th, 1846, and quoting accurately long passages from Swedenborg's "Earths in the Universe." Davis had never heard of this book, much less read it, and in his letter to Bush he wonders what "them letters," A.C. can mean. Bush himself was satisfied of that. I asked Sir Oliver Lodge a few years ago to use his influence to have this remarkable work of Bush's reprinted, and if possible, in better type. Sir Oliver promised to do so. The Appendix in question is of prime importance for the genuineness of Davis's seership.

Another thing overlooked in the Digest is the night and day walk of eighty miles on the banks of the Hudson, March 6th and 7th, 1844. The three texts in "The Univercœlum," "The Teacher," and "The Magic Staff" should be collated, with the shrewd, penetrating notes which distinguish our Doctor of Hermes. The apparition of Galen and Swedenborg to Davis on the morning of March 7th, before he had even heard their names, is an important historical link. The night walk is described, but the all-important part played by the apparitions is overlooked. The great seer of the eighteenth century comes to confirm the mission of the seer of the nineteenth. Galen and Swedenborg, in the Hyde Park graveside beside the Hudson on March 7th, 1844, will some day be put beside Moses and Elijah on the Mount of Transfiguration performing a similar function. And Spiritualists would do well to celebrate their anniversary on March the seventh instead of on April the first, as they do now in the United States. For it was not the Rochester Knockings of the night of March 31st and April 1st, 1848, that started American Spiritualism; but the apparition of Galen and Swedenborg to our American seer on March 7th, 1844. Indeed, the Rochester Knockings themselves would have passed unnoticed by the world, like hundreds more, if it had not been for the great "boom" given them by Davis and his friends in "The Univercœlum" for February 3rd, 1849. Even Podmore noted this.

THE London Group of the Theosophical Society held a tea and entertainment on Monday last at Mortimer Hall in aid of the Milk Fund for distressed children in Budapest. Mrs. English and other organisers are to be congratulated on a successful gathering. Among those present was Miss Clara Codd, the well-known Theosophical speaker. Dances and a guild play were attractively rendered.

THE SCHOOL OF THE MYSTERIES.—Miss Maud MacCarthy lectures on Sunday, May 30th, at 8 p.m., on "Revelations on Painting, Dancing and Decorative Arts," at the School of the Mysteries, 81, Lansdowne-road, Holland Park. On Wednesday evening, at 8 o'clock, there is a meeting to answer questions. Particular interest attaches to a lecture to be delivered by Mr. F. Bligh Bond at the same address on Sunday, June 6th, at 3.30 p.m. Mr. Bligh Bond will speak on "The Hill of Vision."

\* A.R. 49. I have just found in English, not having access to the Latin at present,

## THROUGH DEATH TO LIFE.

BY MARK GAMBIR-PARRY.

To those of us who have become convinced of the truth of modern spiritual revelation there is, perhaps, no contrast more striking than that between the inconsolable grief so often evinced by people who have "lost" their nearest and dearest, and the sense of relief and joy that we know is felt by the latter, after a life of worthy attainment, on reaching the higher spheres. The grief shown by the bereaved is usually due to the conviction that their beloved have vanished to some far-off place whence they can never return, and that their love, sympathy and companionship have all departed with them. How far such conceptions really are from the truth such as Spiritualists have discovered it to be needs no showing here; but in view of the incontestable evidence which supports that truth one cannot help wondering at the scepticism with which so many regard it as affording proof of personal and individual survival. Could these sceptics but realise the light in which the transition which to them represents so great and irreparable a loss is viewed by a very large proportion of spirit beings they would undoubtedly gain immeasurable consolation from the discovery. For the realisation that the mortal body, with all its spiritual limitations, has been exchanged for a far more perfect form in a world of beautiful and inspiring surroundings would appear to be a source of unbounded joy and thankfulness to those who have made the great change. The extent of the metamorphosis is said to be apparent not so much in the formation of the spirit body itself, which outwardly at least bears a good deal of resemblance to the physical one, but in the fact that certain deformities and defects that existed in the latter have either already been made good or are in actual process of rectification. The difference between the two states is shown perhaps most strikingly in the gradual return from old age to maturity and in the ability of the spirit body to reach a standard of apparently perfect evolution in growth, development and expression. But the change of condition is by no means confined to the outward being: the development of the form is really inspired by and is actually dependant upon that of the soul.

In the case of those who through years of diligent self-training in the earthly life have succeeded in attaining a certain spiritual affinity with their new surroundings, knowledge of the immense advantages which the higher state possesses over the lower is believed to come quickly and fully. To them it would seem to be almost immediately apparent that they have entered into the enjoyment of a heritage possessing infinitely greater opportunities for spiritual advancement than ever the earthly life could offer. And finally they possess the supreme joy of knowing that by means of that passing over known as death they have accomplished a further stage in their long and arduous journey heavenward.

We cannot doubt that among higher spirits such as these the grief caused to friends by their passage into the higher realms must give rise to an intensity of longing that something of the joy that has already been revealed in them may also be imparted to those they have left on earth but still remember and love in spirit.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Birthday Remembrance from an Old Friend, £2; The Langley Radiators, £1 1s.; Rev. C. L. Tweedale, 5/-.

"Every soul in its sphere has charge of a lighthouse for which there is more or less need. The humblest mother who allows her whole life to be crushed, to be saddened, absorbed by the less important of her motherly duties, is giving her oil to the poor, and her children will suffer all their life from there not having been in the soul of their mother the radiance it might have acquired. . . . See that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown."—MAETER-LINCK.

THE NEW WORLD.—Thus does the other world open up before us a sphere, truly human, yet freed from our terrestrial limitations, with endless opportunities for the divine enterprises of pity, patience, and love. Such a world cannot but appeal to our noblest instincts, and cannot but substitute for a languid belief the glowing ardour of high desires. With this vision of a future lighted with the radiant hues of hope, we can gird ourselves for the tasks of the present life, in assured confidence that no true work accomplished here shall fail of its spiritual fruition hereafter.—Dr. SAMUEL McCOMB in "The Future Life in the Light of Modern Inquiry."

AUTHOR WANTED.—A correspondent asks for the name of the author of the following lines, from which she has derived great comfort:—

"There is a gift which God hath given  
Untouched, unmingled with earth's bitter leaven;  
Men call it Silence, but to me it seems  
The glad brief waking after troubled dreams,  
The tired soul's holiday, when it may stand  
Apart from crooked ways which men have trod,  
And catch faint echoes from the Spirit-land,  
As listening angels wait the voice of God."

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.*—6.30, Mr. A. Vout Peters. June 6th, Mrs. A. Jamrach.

*The London Spiritual Mission, 13, Pembroke Place, W.2.*—11, Mr. Ernest Meads; 6.30 Mr. Ernest Hunt. Wednesday, June 2nd, 7.30, Dr. W. J. Vanstone.

*Walthamstow.*—342, Hoe-street.—7, Mr. Parry.

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.*—7, Mrs. E. Graddon Kent.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. St. J. Day; 6.30, Mrs. M. Gordon.

*Lewisham.*—The Priory, High-street.—6.30, Mrs. J. Rolleston.

*Kingston-on-Thames.*—Bishop's Hall, Thames-street.—11, Mrs. Boot; 6.30, Mr. E. Meads.

*Peckham.*—Lausanne Hall, Lausanne-road.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Imison.

*Woolwich and Plumstead.*—Invicta Hall, Crescent-road.—Thursday, June 2nd, 8, Mrs. Maunders. Sunday, 6th, 7, Mrs. Clempson; members' circle after service; 3, Lyceum.


*Wimbledon Spiritual Mission, 4 and 5, Broadway.*—11, Mrs. M. Clempson; 3, Lyceum; 6.30, Miss M. Mills. Wednesday, June 2nd, 7.30, Miss M. Mills. Healing daily, 10 to 1 p.m., except Wednesday and Saturday.

*Holloway.*—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), Social and Dance, 7.30 to 10.30. Sunday, 11, Mr. R. Sturdy; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham. Wednesday, Mrs. Jenny Walker, of Canada, last engagement with us prior to her tour to the States. Sunday, June 6th, Mr. and Mrs. W. F. Smith.

*Brighton.*—Athenaeum Hall.—11.15 open circle; 7, Mr. Robert Gurd; 3, Special Lyceum Meeting, Mr. Ormerod. Wednesday, 8, Mr. A. J. Cramp.

*Brighton.*—Old Steine Hall, 52a, Old Steine.—To-day (Saturday), 6.30, Meditation Group; 7.30, Special lecture by Dr. Vanstone (see advertisement). Sunday, 11.30 and 7, Dr. Vanstone. Monday, 7.15, and Tuesday, 3, Mrs. Orlowski.

**BRIGHTON SPIRITUALIST BROTHERHOOD.**—On the 21st inst. Mr. J. J. Goodwin, the leader of the Brotherhood, and Mrs. Goodwin entertained the members at the Old Steine Hall to a most enjoyable social evening, with music, games and refreshments. A very pleasant feature of the occasion was the presentation to Mr. Goodwin, by the Countess of Verneuil, President of the Brotherhood, of a handsome gold wristlet watch, bearing his initials and inscribed: "From friends of the Brighton Spiritualist Brotherhood, May 21st, 1920."



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